THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Editor: T. K. Balasubrahmanya Aiyar, B.A.

VOL. XIII., No. 18] THURSDAY MAY 1, 1924. [PRICE: 2 As.

Registered No. M. 1304. Annual Subscription, Rs. 6

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THE HINDU MESSAGE stands for
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A Vision of India.

INDIAN HISTORY—VIII.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

The Muse's pageant now before us brings
Buddha's renunciation sweet, supreme;
When from young pleasure's soft and roseate dream
He rose and went upon his wanderings,
He saw how his bright youth's imaginings
Which paradise this death-smit earth did deem
And lit life's night with love's brief fitful gleam
Were false distortions of all earthly things.
He sat beneath the branching bodhi tree
Stung by an overwhelming tenderness
For Man the slave of sorrow and disease
He rose filled with a boundless sympathy
And taught the law of perfect righteousness
That leads unto the goal of perfect peace.

NOTICE.

The Tamil Translation of the famous Book "Gita Rahasya" by the great Patriot, the late Lokamanya Bal Gangadhar Tilak will be issued in three parts, the first of which will be out of the Press by the Middle of May. Each part consisting of not less than 400 pages of closely printed Demy 8vo. is priced Rs. 1-4-0 only; Postage extra. Register your name at once for a copy.

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Important - - Announcement.

The ACHARYA JAYANTI NUMBER of "the *Hindu Message*" will be issued by the first week of June and will be a special number unconnected with the weekly issues. The following among other articles will appear in this issue.

1. How Reasou helps the Advaita-Vada.
By K. Sundararama Aiyar M.A.
2. Sankara and Badarayana.
By R. Krishnaswamy Sastry B.A.
3. Vasishta and Visvamitra.
By N. K. Venkatesa Aiyar M.A.
4. To Advaitism through Psycho-Analysis.
By K. S. Ramaswamy Sastry B.A., B.L.

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MANAGER,
The Hindu Message, *Srirangam.*

Events of the Week.

Sri Ibrahim Currimbhoy has made an offer of ten lakhs of rupees to the Bombay University with the object of promoting higher education among Muslims. Out of this amount scholarships will be founded to help deserving Muslim students.

* * *

Anent the dismissal of Mr. N. Subba Rao, a Telegraphist attached to the Bezwada Government Telegraph Office drawing a salary of Rs. 175 per mensem at the time of his dismissal the Amrita Bazaar Patrika writes: —

A case of the most astounding order of dismissal from Government service hails from the Madras Presidency. The victim is an unfortunate telegraph office clerk, Mr. N. Subba Rao who put in 17 years' meritorious service under the Government. Now what was the offence for which this unlucky person has been deprived all on a sudden of his livelihood in the middle of his life? Well the offence is this. (1) His minor daughter contributed Rs. 5 to the Tilak Swaraj Fund. (2) He associated with Non-co-operators. (3) Instead of subscribing to the loyalist paper 'Justice' he read 'Hindu,' 'Bombay Chronicle' and 'Andhra Patrika' (4) Once upon a time he remonstrated with a man who called Mahatma Gandhi a 'Duratma' and lastly (5) he put on Khaddar. Is not this catalogue of offences committed by the poor man simply staggering? Can our readers deny that if persons serving under the Bureaucracy dare to commit all these offences, a catastrophe will soon overtake the British Empire? A Government servant in Khaddar reading that damned news-sheet 'Hindu' or 'Bombay Chronicle' and looking upon that arch-enemy of the British rule, Gandhi with reverence—what can be a more shocking picture than this? Is there then any wonder that the good Post Master General has given him a short shrift? We wonder why the scandalised British Officer has not prosecuted the wicked fellow for high treason. It appears, however, that the perversity of the guilty man knew no bounds. For he even ventured to question the justice of the decision of his white master. The man evidently thought that his offence was nothing serious and therefore an appeal to the Government of India might bring him justice. But he counted the chicken before they were hatched. The 'Burra Sahibs' of the Government are all 'ed dil.' That being so, the 'Burra Sahib' upheld the decision of the 'Chota Sahib' and rejected the petition of the unfortunate clerk—who with six children were thus left to starve. One important thing we have forgotten to mention in this connection. In the petition of appeal, the miserable clerk made profuse apologies for his past conduct and promised to prove a good boy in future, that is to say, never to touch these hateful things, the Khaddar and the Nationalist papers, again in his life. But no, his sins were too great to deserve any pardon. The 'Burra Sahib' was not a weak officer who could be so easily moved.

But we must be serious. Gentle reader, can you conceive of a greater instance of tyranny and hard-heartedness than what is involved in this case? Fancy, a poor man with six children has been at a moment's notice turned out of public service maintained by his own poverty-striken countrymen for a most ridiculous offence. We could understand it if the news-papers in question had been proscribed or if Khaddar had been publicly banned by the Government. But so long as that has not been done - and we believe even in the Madras Presidency no law or circular has yet been issued by the Bureaucracy to this effect—such an act of dismissal for this offence has absolutely no justification. It is a pity that the Government do not yet understand that by such actions, they are not able to injure in any way the national cause but only deepen the discontent with which the whole country has been already seething.

* * *

We very much regret to record the premature death of Dewan Bahadur Pethachi Chettiar at his residence, Bishop's Bungalow, Tennur. In him Southern India has lost a very distinguished personage. He belonged to that galaxy of philanthropists, who believed while they lived and acted up to the belief, that the immense wealth which the kindness of Providence bestowed upon them, was meant to be utilized for the benefit of mankind, Mr. Pethachi has left behind him, a monument of charities the most noted of such being, the two schools for boys and girls, in memory of his revered parents, the Sanskrit Patasala with a free boarding house attached thereto, and a hostel for the students of the Municipal High School—all at Karur. His donation to the Trichy National College, his generous gifts to the Poor Boys Fund, his handsome contribution for the construction of the Amaravati Bridge and his magnanimous munificence to the Ramakrishna Mission at Mylapore are so well known to the South Indian public that they need no enumeration. And as to his private charities they were so numerous and profuse, that to catalogue them would be an impossible task. An erudite Tamil scholar, he took active interest in the advancement of Tamil learning and has helped many an author to bring out his works. He was a great lover of music and the annual festival celeberated at Karur, under his distinguished patronage, attracted thousands of people.

* * *

Speaking at the Armstrong College of Newcastle Lord Ronaldshey drew attention to the effect of undue adhesion to western models in the building up of modern India as a source of unrest.

"We had too often made the mistake of weaving on western warp using Indian thread only sparingly in the woof. He was not sure whether the particular type of Representative Government we had evolved here and were copying in Indian Constitution was necessarily the type best suited to Indian circumstances. He instanced Mysore reforms as showing possibilities of basing advances on eastern rather than western theory. Future stability of modern India depended upon the success which the architects of the west, cooperating with those of the East, could now achieve in working into the building before their task was finished, an admixture of the most valuable features of the architecture of the East."

* * *

In a speech at Newcastle on the same theme as that expounded at the Armstrong College, Lord Ronaldshey said, the mistake was in giving India the same form of local Government as Britain which was alien to Indian people whose natural unit was village and power should be in the hands of the village and assembly of various guilds. Focus of local Government should be shifted more and more to indigenous institutions with the Central Government in merely an advisory capacity.

* * *

Sir J. C. Bose who left India in September last has returned to Calcutta, after eight months' tour. There was a reception at the Bose Institute soon after arrival, members paying him high tribute for his work for the advancement of Indian Science. In the course of his reply, Sir Jagadish thanked the members and said that Indian Science had already secured a prominent place in Europe.

* * *

In connection with the election petition filed by Rai Bahadur Das Gupta against the election of Mr. C. R. Das to the Bengal Legislative Council from the Midnapur South (Non-Mahomedan) constituency, a communique announces that Mr. Das's election has been declared void and that a bye-election will take place in that constituency on the 5th June.

* * *

At the adjourned meeting of the Calcutta Corporation Mr. Subas Chunder Bose was appointed the Chief Executive Officer for three years on a salary of Rs. 1,500 per mensem. The other candidate Dr. Haridhone Dutt received only five votes and Mr. Bose was elected with one dissentient.

* * *

His Holiness Jagadguru Sri Sankaracharya of Sringeri leaves Mysore, where he was staying for about 45 days, for Nanjangud where he will stay for about a fortnight.

The Hindu Message

Unity and Diversity in Indian Religion.

II

The truth is that Hinduism has alone been associated with a social fabric conceived as originally founded by the Creator Himself distributing the fruits of Karma earned by living beings during their incarnations in previous cycles and *janmas* (births). The Hindu social fabric has never been conceived as built by men of light or leading according to purposive processes calculated to satisfy changing human wants and accomplish changing worldly ideals. It is conceived as springing from the bosom of *Mula-Prakriti* (the original causal root of the manifested material world) and by the will and ordinance of the Supreme Being. It is thus concieved as the only *natural* form of society,—for it is not in any measure, the product of human will or agency and is thought to be free from all artificiality and conventionalism. The Hindu Society also, is not merely based on the restraining force of tradition, nor merely on the need for responding from time to time to the pressure of circumstances from outside. We have here no changing social theories, no working hypotheses, no scientific generalisations regarding the nature of society,— we have no Hindu propounders of social origins like Hobbes, Rousseau, Darwin, &c. The Vedas declare that Hindu society is a divinely-established corporation consisting of hereditary groups and sub-groups, each of which has to live in bonds of regulated association with all others and with the whole of which they are the constitutent parts, so as to satisfy all the needs and purposes of life individual and collective in an adequate manner. An American writer has recently taught :—"Man discovers his true nature, gains his true freedom, only through the group." Hindu society, at its very creation or commencement, had its basis on this fundamental conception of the needs and potencies of human collective being, whether we conceive it as the result of an inevitable law or of purposive endeavour and growth. Hence from the remotest ages of the past, we have had a society of groups of like-minded individuals each with a physical constitution of its own variety of germ-plasm (or *guna*, as we term it in the language of our sacred books), inherent to it alone and hereditarily transmitted from generation to generation. The effects of this system of social composition are both economical aud spiritual. As already stated, its economic advantage lies in the avoidance of unhealthy and disturbing competition between the various industrial groups, each pursuing its own special vocation and calling. It is, however, with the spiritual effects that we are here concerned. Our fourfold system of Varnas has alone had an objective beyond the sphere of material existence. Each Varna, too, has—as above stated—presented, throughout its untold centuries of corporate life, the same spiritual characteristics and modes of life and aspiration, while sharing the common spiritual needs and purposes of the society as a whole.

Let us enter into some details. The *Sattvika* temperament is enlightening, serene, spiritual. It avoids all violent changes, and even the disturbances which are calculated to encourage the combative frame of mind in individuals and strife among the various sections of society. It is not opposed to the progress of freedom, but prefers the growth of knowledge and reverence as the chief factors in the determination and prosecution of all human interests. The *Rajasic* temperament, on the other hand, is preponderantly active and therefore apt to be alternatively reactionary and revolutionary. Though its normal or habitual characteristic is to be daring, defiant, confident, self-assertive, and even at times fanatical,-it is always apt to lose self-control, and hence it makes the men who are moved by it occasionally, or even frequently, feeble in their impulses, listless in their activities, and fitful in their aims. *Lastly*, the *Tamasic* temper and element in society—that which is known in the West as the proletarian mind—is at times prone to act without self-control, though normally it is immobile and unthinking, and so often allows itself to be led by unscrupulous ruffians or blind fanatics. We must not also forget that its very narrowness of outlook and the artlessness of its mentality makes the mass-mind love the serenity of mind and reverence for the things of the spirit which makes the mind of the small Sattvik minority in society more along the paths of creative and co-operative reconstruction in preference to the turbulent moods and disturbing methods of Non-Cooperation which, while professing a preference for non-violence and pacificism, really lands men in exciting and aggressive courses leading to the sudden overthrow of long-established institutions and of standards of behaviour and mutual relations among men which have long been tried and never yet been found wanting. When fanatics, faddists, and factionists rise to importance and gain a hold on the Tamasic mass-mind, we have a proletariat which is apt to become refractory and rebellious and is moved by greed or spite to indulge in courses which are detrimental to social peace and progress and even to such fundamental institutions as security of person or property.

The above threefold division of the human temparament or life, whether we consider man as individual or in his relations to the group or society of which he is an integral part, corresponds in the main to Professor Bertrand Russell's division of human nature and life into three parts or stages, viz., the life of instinct, the life of the mind, and the life of the spirit. Instinct is supreme in uncivilised men. Rational and spiritual life can hardly at this early

stage find place in man's career in the world. His impulses and activities are unthinking and uncontrolled and are swayed by those volcanic currents in his nature and organism which are apt to be set in motion by the adverse or amiable phenomena which form his environment. Man shares his life of instinct with the lower animals. Professor Bertrand Russell says:—"It includes all that is concerned with self-preservation and reproduction and the desires and impulses derived from these. It includes vanity, love of possession, love of family, and even much of what makes love of country. It includes all the impulses that are essentially concerned with the biological success of one's self or one's group,—for, among gregarious animals the life of instinct includes the group." *Secondly*, the life of the mind consists in "the life of the pursuit of knowledge from mere childish curiosity up to the greatest efforts of thought," and "curiosity is the primary impulse out of which the whole edifice of scientific knowledge has grown." The educated man, the man of knowledge, the man who thinks, concerns himself with objects on their own account." It is man's reason that liberates him from the bondage in which instinct keeps him tied to his physical and racial environment. While instinct gives force and vitality to all our activities, it is reason that directs them to desired ends. *Thirdly* and *lastly*, we have the life of the spirit as exemplified in the saint and the ascetic—the life which raises man from absorption in the common things of his animal life or his merely material wants to the ultimate reality which alone can reveal to him the everlasting life of bliss without the least mingling of what is tainted or transitory and therefore unsatisfying.

According to Prof. Bertrand Russell, "instinct, mind, and spirit are all essential to a full life," and "all three, in the life which is *to be sought*, will be developed in co-ordination, and intimately blended into a harmonious whole." The phrase italicised in the preceding sentence shows that such a co-ordination has not hitherto been reached, except perhaps in certain rare cases, in the West. The reason is that men everywhere are born with some one *predominant* tendency, whether of instinct, mind, or spirit, and are impelled by it throughout their lives. In India, alone, our system of Asramas, when it existed, regulated men's lives from their early youth onwards to the end, and brought about a permanent harmony, and co-ordination of all these three elements of human nature such as Professor Bertrand Russell piously hopes for in the future of Western social society as it is to be fashioned by the new men who are to be brought into existence under changed conditions of education or of home and social life. In India, also, each of our four Varnas is—or at least formerly was—composed mostly of individuals having the same innate temperament and tendency, predominant in them all. The few who differed from them had to adjust themselves in more or less measure, to their own social group as their immediate and constant environment. When they failed to do so, they became an excresence and a constant source of anxiety, irritation, and even disturbance to their own groups whose members, however, continued to form a corporate body and whole harmoniously moving towards their own destined aim, and finding an effective adjustment of some kind so as to form successive phases of evolution in its journey through time. Our social fabric is closely interwoven with our religion; and all the forms of worship which the latter comprises or builds up from time to time are intimately blended with the human spirit of reverence and so interwoven with the essence of the feeling of devotion towards God as to irresistibly invite or induce the help of divine grace and wisdom in maintaining its undying strength and integrity and its harmonious adjustment to all varieties of circumstance and vicissitudes of fortune. It is therefore, no wonder that Max Muller speaks of the Vedic revelation as "the most sublime philosophy and the most satisfying religion"! On the other hand, it has been held of Western society:—"Among civilised men and women at the present day it is rare to find instinct, mind, and spirit in harmony. Very few have achieved a practical philosophy which gives its due place to each; as a rule instinct is at war with either mind or spirit, and mind and spirit are at war with each other." What a contrast to India even as it is today, wherever we are left (by meddlesome external foes) to pursue our own social and spiritual ideals! We find a mysterious harmony and a substantial and solid blending of groups and individuals, however numerous or diversified, through the impersonal overshadowing of a spiritual religion exercising its directing and elevating influence on all and enabling the social fabric to pass through cycle after cycle of change arising from the conflict of instincts or interests from without or from within. It is the love of God for man and the love of man for God that forms the perennial source of that unnoticed mutual sympathy and unconscious mutual service which happily combine to make the Vedic society a veritable temple and city of God. The love of God for man and of man for God act together in subtle and unperceived forms and ways to control and refine human thoughts and spiritualise human emotions everywhere. They also help to produce in exceptional cases, forms of holiness, saintliness, and renunciation so striking as to command men's universal allegiance and even adoration. These are the ever-living Rishis, Avataras, Vibhutis, and Acharyas who for all time continue to reveal the possibilities of perfection in each and every one of us and thus help to make the Vedic religion an unfailing source of hope, inspiration, and realisation to one and all,—to men in every stage of advance towards the ultimate goal.

DHARMA AND LIFE

PART I.

By K. SUNDARARAMA AIYAR, M.A.

Featherweight Paper. Cr. 8vo. Pp. 255

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Social and Religious

An Important Travancore State Ceremony.

The Murajapam.

By P. ANANTHASWAMY.

Travancore is essentially the land of religious customs and ceremonies. Almost from the dawn of history, her kings and administrators who were imbued with staunch and unfaltering faith in God and religion, stinted nothing to institute State Ceremonies and to work them in a truly religious spirit. Our present Maha Raja whose name is a synonym for charity, is ever on the *qui vive* to maintain these ceremonies which have the most far-reaching ramifications through the social and religious life of the people. I propose in this paper to describe the important sexennial ceremony of *Murajapam*, a ceremony of intercessory prayer by thousands of Namburi Brahmins, which is now being celebrated with great *eclat*. I am not unaware of the existence of some so-called educated men who puff their noses in arrogance and who say that such ceremonies involve a frightful waste of money, that they encourage idleness, peculation, &c, and that therefore they should be abolished. I do not propose to discuss the merits or otherwise of the case. At the same time, I feel it necessary to express my honest belief that what is wanted is not a cutting off of the Gordian knot, by abolishing the *Murajapam* and other State ceremonies altogether, and thereby laying the axe at the root of time-honoured and religious institutions and wounding the high-strung susceptibilities and deep-rooted beliefs of the Royal family; but a mending of those institutions, so as to make them conform to the most advanced views of modern times.

The year preceding the *Murajapam* ceremony may be called the *Sahasranamom Kalkazhuchu Oottoo* year. During this period, Namburies and scholarly *Embrans* or Pothies hailing from Mangalore and its adjacent parts are given good meals and *Dakshinas* (money gifts). The total number of people thus fed is 12,000, at the rate of 1000 per mensem. This rate has been pitched upon, so as to correspond to the thousand names of God Vishnu, of whom each guest is taken to be a representative. The word *Murajapam* is derived from the fact that the three Vedas—Rig, Yajus and Sama—are each to be recited in each *Mura* or period of eight days, by those severally conversant with them. There are seven such *Muras* or fifty-six days on the whole. The last *Mura* consists of the *Bhadradeepam*, *Lakshadeepam* and *Thirumudikalasam* ceremonies, of which more will be said later on. The high priests charged with the work of superintending the *Japams* or recitations and prayers are the *Vadhyans* of Trichur and Tirunavay. Under them are the eight *Vydikans* hailing from Kymukku, Cherumukku, Kaplingad and other places. Many Namburi Jenmies or landlords are also present for the ceremony. Special invitations are sent from the palace to the above-mentioned hierarchs and magnates, in good time before the commencement of the *Murajapam* and palace-servants are deputed to escort them on their journeys to Trivandrum and back. The travelling arrangements and expenses needed for them and their retinue are respectively made and borne by the State. During their stay at Trivandrum they get *Pakarchays* (divisions of the food-preparations, to be sent to the houses of high personages) and *Ari* and *Kappoo* (raw provisions) to supply the deficiencies of the *Pakarchays*, if any. As for Namburies having no title to distinction, it must be stated that they get free and specially prepared meals at the State Choultries, on their journeys to Trivandrum and back. The total number of the Namburies and Embrans who assemble for the *Murajapam* may be estimated at several thousands. On the arrival of the hierarchs and magnates at Trivandrum, they find *Menas* (Palanquins) and *Vadyam* (instrumental music) waiting for them, in order that they may be borne with due pomp to the residences assigned to them. Each Namburi is provided with a bed-stead, a bedding including a blanket called *kindan* and a pillow. These differ in quality according to the ranks of the individuals concerned. He is also periodically given cloths of fine texture and with coloured borders, called *Neriyathus*, for wearing purposes. The number of *Neriyathus* which a Namburi gets on the whole is not less than twelve. The *Murajapam* begins on the 5th *Vrischikam* (November) and ends on the first *Makaram* (January). The *Paradesi* Brahmins or the natives of the Coromandel coast or the descendants of such, have no hand in the special recitations and prayers. They however, get *Tilapatra Danams* or free gifts of copper jugs filled with gingelly seeds, together with six Sirkar Rupees each, tied in a piece of cloth. The cloth with the money in it is called a *Kizhi*. His Highness The Maha Raja distributes these gifts with his own hands to one thousand *Paradesis* learned in Vedic or Sastraic lore. All *Paradesis* without distinction, that is to say, whether they are learned or unlearned, and whether they are men, women or children are given *Sarvanies* (money gifts) of two fanams each, on the concluding day of the *Murajapam*. The rate of this *Sarvani* is doubled for the Namburies and Embrans. At all times, there is a distinction between the free meals given to the Namburis and Embrans on the one hand and the Paradesis on the other. This distinction becomes apparent during the first six periods of the Murajapam, when the *Paradesi's* usual *menu* undergoes no alteration whatever. During the last *Mura* or period of eight days, however, he is exalted to almost a par with his Namburi brethren, though only as far as the noon meal is concerned. His supper *menu* is the same as usual. The daily recitation of the Vedas in the morning and of the *Sahasranamajapam* in the afternoon and the prayers offered at the time of sunset and known as Jalajapm are intended to secure the prosperity of the State in general and its salvation in particular, from the sins to which it was beleived to have been unavoidably committed in the shape of slaughters and annexations, especially during the war-like times of Maha Raja Martanda Varma of happy memory, when, for the first time, the State was consolidated and expanded into its present form.

The spirit of all these sacred words is thoroughly cosmopolitan, in the sense that it seeks the welfare of the world of creation as a whole. Those who lightly impugn the Hindu religion may well pause at this statement. The Jalajapam is so called, because it has to be done while the devotee stands in water reaching up to his knee. In the course of the two last-mentioned *japams*, the Maha Raja and the other members of the Royal

Family once go skirting the Namburies. At the end of the *Sahasranamajapam*, each Namburi gets a roll of twenty betel-leaves, two ripe areca-nuts and four unripe and dried ones. He also gets two tobacco leaves each Mura. The remuneration per head, per diem, for the recitations and prayers is as follows:—two *fanams* (a *fanam* 2 as. 3ps, nearly) for the recitation of the Vedas, half a fanam for the Sahasranamam and one fanam for the jalajapam. Thus, each Namburi earns half-a-rupee a day, while the priestly class earn more.

The Namburi's meals are prepared and served with meticulous care and neatness. At the close of the supper each Namburi gets a packet of beaten rice staved with unrefined sugar. These packets are called *Avalpothies*. After some sorts of amusements like singing or *patakams*, the Namburies retire to bed.

We now come to the special ceremonies of *Bhadradeepam*, *Lakshadeepam*, and *Tirumudikalasam*, which cover the last *Mura*. By way of preface, it must be stated that, with the coming of this period, the *Sahasranamam* and *Jalajapam* cease and that the *Parayanam* or recitatiom of the Vedas alone continues. The word *Bhadradeepam* means "the carefully tended light" and the ceremony is so called from the fact that a consecrated lamp is kept continuously burning inside a separate building in the interior of the temple, called the *Bhadradeepapura*. In the course of the ceremony, special *poojas* and prayers are carried on in this building by the priestly preceptors or *Gurus* of His Highness's choice. The ceremony is observed once in six months every year. It will thus be seen that every twelfth *Bhadradeepam* falls within the last period of a *Murajapam*. During all the Seven days for which the ceremony lasts, His Highness keeps fasting at night, holds himself aloof from Non-Brahmins and does not move beyond certain space-limits.

On the closing day of the *Bhadradeepam* of the *Murajapam* season, is the *Lakshadeepam* or the festival of a lac of lights lit at night in the interior and the immediate exterior of Shri Padmanabha Swamy's temple and on the summit and the sides of the tower which stands in front of the temple. The artistic arrangement of the lanterns on the summit is such as to present the appearance of a long-drawn tiara set with precious stones of various colours in regular order. On the right side of one who faces the tower from the inside of the temple, is the exhibition of a Sanskrit Couplet sewn into red tapestry cloth and set off to advantage, with the aid of lamps burning on the inner side of the frame-work to which the couplet is attached. The meaning of the couplet is that, as the Sun stands unparallelled in point of brilliancy and the Ganges in point of its purifying power, the *Lakshadeepam* festival stands on the face of the earth. The whole spectacle is simply dazzling, to say the least of it. It is positively entrancing to the men and women of the older generation. There are few of them who do not imagine themselves in the presence of their Maker; in other words, in the enjoyment of the beatific Vision. The fame of the *Lakshadeepam* has spread far and wide and brings together pilgrims even from distant Benares, Ayodhya and Haridwar. But a few hours ago, the huge sheds which had been put up before the commencement of the Murajapam and in which meals were being served even at noon on that very day, were standing in the courtyards in the interior of the temple. All on a sudden, there has come a metamorphosis on the scene. Thanks to the herculean labours of skilled and energetic workmen and of gigantic elephants imbued with the spirit of the hour and working away with a will, the sheds have almost, in no time, been pulled down, their materials removed and bamboo posts with rails connecting them, put up for mounting earthen lamps on. It all looks like the work of a fairy Pari Banon, while the almost spell-bound and mummified congregation would be worthy of a page in the Arabian Nights. That congregation stands crammed into whatever is left of the open courtyards on either side of the rectangular and open edifice surrounding the Sanctuaries and known as the *Sheevalipura*. The same congregation knows no other form of activity, than to utter silent or loud prayers, with gaping mouths and hands joined in the deepest veneration, in the middle of the breast. Meantime, the richly decorated and garlanded images of the gods are borne along that edifice in triangular frames having lengthened apexes and tastefully covered with coruscating cloths of gold and sparkling with rubies, diamonds, opals, aquamarines and sapphires. The Maha Raja, followed at a distance by two side-rows of Brahmin officers and immediately preceded by his shield-bearer and lamp-bearer, slowly paces the middle of the *Sheevelipura*, at a distance in front of the vehicles of the images, between lines of red-turbaned palace-servants bearing staffs having silver-tips and hoops in the middle and of flaming torches. Thrice are the images thus borne along the *Sheevalipura*. Then comes a rush at the entrances to the temple, from people seeking egress, and indescribable are the pains taken by the Police Officers on duty at the entrances, to prevent accidents and thefts.

The *Thirumudikalasam* or the bathing of His Highness with consecrated waters comes off early on the morrow. After this, there is another procession along the *Sheevalipura*, consisting of His Highness and his officers alone, without the accompaniment of the images of the Gods. Later on, the distribution of presents to those officers and guests who are worthy of them, takes place at the Palace. The presents take various shapes, such as golden bracelets, finger and ear-rings, shawls, laced cloths &c. The guests then leave the Capital.

To conclude: Those who may be inclined to question the efficacy of prayer may well ponder over the noble examples set by our own Sovereigns and by our gracious King-Emperor George V, who has ever been foremost in commanding the observance of those thanks-giving ceremonies which have brought success and glory to the Allied Arms, in the recent disastrous Armageddon. "*The Godless must fall*" is writ large in the pages of the history of the world as a whole. Where now are the traitors called the *Ettuveetil Pillamars* who went so far as to plan the destruction of a Maha Rajah in the course of an *Aurat* ceremony? Ask the carrion-crow of those days, if he be still living, and he will tell you their tale. Enmeshed in their own toils and confounded with shame and humiliation, in the act of warring secretly and most impiously against a Vicegerent of God on earth, they hung lifeless from gibbets, until that crow disposed of the last remnants of the vile carcasses that had given shelter to their depraved hearts. Who if not that Sri Padmanabha that ever stands foremost in the thoughts of our blessed rulers, broke the swelling pride of the Tiger of Mysore

and paved the way to his total extinction and with it, the extinction of his very line? Who, if not He, stemmed the tides of the external aggression which had rolled over so near a tract of country as the border district of Tinnevelly and saved this seat of His mercy from its imminent fire and sword? Where has there been or shall be a demonstration more ocular though totally unintended, than the one that stands to the credit of this corner of the earth, of the might of sincere prayers and good deeds that enrich giver, receiver and the world at large, though in different senses? *Nowhere* is the answer which is readily given on all hands and which will continue to be given, as long as the walls of eternity have the power to send back an echo.

Literary and Educational.

Rameswaram.

By J. S. R. Sarma.

Far in the sands, away in Pamban's isle,
Washed and soothed by the waves of southern sea,
Stands 'loft the Ramnath's tower in lofty style,
Tempts all year round a myriad eyes to see,

From distant Kashmere, from near Kumari,
From Sindhu's shores, from Brahmaputra's banks,
With faith firm and devout in *Smarari*,
Which mindeth not the modern sceptic's pranks,

What further reason do mortals need
To turn their minds and feet to Rameswar?
Sri Ram, Dharma incarnate, pure, indeed,
The holy spot He trod, He did aver

The human soul shall seek not rest in vain,
The mortal mind shall get relief and peace;
If they but wend their way to Ramnath's shrine,
'Tis sure to rid the life-and-death disease.

To teach the inner truth that God is one,
To lead the man in right path free from sin,
Sri Ram installed the Easwar's form, His own,
That spotless faith shall sure find bliss therein.

God Viswanath in holy *Varan'si*,
Lapped up on th' *Ganga*, th' celestial stream,
Ramling ov'rlooking the restless southern sea
By Sethu's side where pilgrim-myriads teem,

Guard from ends sacred India's common weal,
Keep vigil and save the erring folks with grace
Divine when these repent and kneel,
And kindly hug to breast in fond embrace.

Why then the sceptics prate and foam in pride,
Scoff and laugh at these souls with full conceit,
'Fools these, who waste mind and wealth,' they deride?
Fools, whom in fervent faith 't is hard to beat.

Faith moves the hills, but not a reasoned gibe,
Hanuman flew, fetched th' *Sanjeevani* rock,
A feat of marvel, dared not by the bravest tribe!
No ult'mate good lies in light-minded talk.

'Tis faith that reared the mighty ed'fice big
With memories of times of yore and sanctified
By Sri Rama whose ancient sires did dig
The earth deep, whose name the sea signified,

Who from faith in their father's words did meet
Their doom and were in ashes laid by sage
Kapila's eyes emitting fatal heat;
And freed by Bhagirath in later age.

'Tis faith in cause of right which moved to act
The ancient race with lack of modern aids,—
(That science throve not then as now is a fact)—
But with faith firm in God and merc'ful *Naiads*!

'Tis faith that linked the North, South, East and West,
That poured forth pilgrims in their thousands round
To th' shrine and Sethu's shores with zeal and zest!
What a sublime means to achieve the nati'nal unity

Our sires of old devised in love and peace!
Many a union now leads not to unity,
Nay, never till the random talk doth cease.
No, nev'r: till foreign dirt is washed from modern minds,

Till springs of mind defiled are rendered pure,
Till moderns change their outlook and revert
To love for the religion and ways of their sires,
Till moderns realise that following
Of fanc'ful fashion is a foppishness and folly pure,
Till *Brahmathejas* ousted now doth not shine back in India's face,
Till feature sombre now doth brighten as in old,
Until agnostic views cease to hold modern minds in spell,

Shall India never rise bright and strong, hale and whole,
Shall India seek in vain her pristine glory sure,
Born of faith in the greatness of her past forsooth!

Amen.

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Desikar as a Poet.

By A. V. GOPALACHARIYAR M.A., B.L.

(Continued)

If Kalidasa chose a cloud to carry his hero's message our poet chose a swan as the messenger. A cloud would bring winter and send muddy waters in torrents down the streams; clouds are believed to stir up erotic feelings in the heart of lovers. The muddy freshes running through winter streams might compare with the turbulent feelings of love running through the heart. Our poet's ends are mostly spiritual and he therefore chose the season of शरत्, when the streams are fairly full but absolutely clear like crystal. The clear waters of the streams might compare with the streams of clear God-thought which are the delight of the Yogi. The Swan (हंस) white as snow and with its pair of fine wings may well compare with the Sannyasi Guru (also called हंस or परमहंस) with his two pakshas (wings) of Gnana and Karma (Anushtana). The poet might have had in mind Suka's description of the शरत् in the following sloka

सर्वस्वं जलदा हित्वा विरेजुः शुभ्रवर्चसः ।
यथा त्यक्तैषणाः शान्ताः मुनयो वीतकिल्बिषाः ॥

where clouds having discharged the whole of their water are said to shine in their pure white colour like the tranquil Yogi who has found his peace having freed himself from the Yoke of all passion and desire It is a common idea in the spiritual literature of the country to address spiritual messages through the Swan which is supposed to represent a Guru. The Guru is supposed to act as a medium of communication between the Lord and the soul longing for deliverance. It is an essential idea of the author's faith that the Lord seeks after the deliverance of jiva even more eagerly than the latter. Sita herself is believed to represent the exiled jiva torn from the bosom of the Lord by the ten-headed demon of the mind and divided by the sea of Samsara. If the Sundarakanda depicts with the deepest pathos the anguish of the separated Atman, the Aranya and Kishkinda Kandas describe even more pathetically the pining of the Lord for the absent Jiva. This short and sweet poem describes the feeling of the Lord for union with the true and chaste Jiva. The hero of the Meghasandesa is described as being shorn of all his splendour by his master's curse and of having been caught inattentive (प्रमत्त) in the performance of his duty. The first half of the opening sloka of the Hamsasandesa is in marked contrast with the corresponding first half of the first sloka of the Megha. Our author's hero is described as being born in the spotless races of the Sun and most attentively engaged in the search for Sita. If the yaksha hero lost the company of his sweetheart by inattention to his duties which invited a master's curse of exile, Rama lost his Sita solely by attention to his duty viz., of finding a cause for a war with Ravana the embodiment of adharma and the sworn enemy of the good. The poem contains intrinsic evidence of frequent polishing of the verses by the author. He aimed high to keep to the level of Meghasandesa full of poetic lights towering to the heights of cloudland and he frankly confesses in his appeal at the end of the poem to the reading public that he wrote and rewrote the verses several times before he gave them out to the world. He says the work was polished upon the whetting stone of his thoughtful mind many a times (चिन्ताशाणोल्लिखितमसकृत्). He wished his beloved production a wide popularity in the same way as Kalidasa intended his work of Megha to travel far and wide raining sweet nectar and never for a moment removed from the heart of the tasteful student In addressing the cloud at the end of his poem in the following couplet Kalidasa appears to have referred to his work also known as the 'cloud' or Megha

इष्टान्देशाञ्जलद विचर प्रावृषा संभृतश्री-
र्मा भूदेवं क्षणमपि च ते विद्युता विप्रयोगः ॥

It is very pleasant to read critically the two works and compare and contrast them. A close study and enjoyment of the later work will help us to appreciate the earlier work better and more critically in the same way as a study of Kamba Ramayana certainly helps us to understand and appreciate Valmiki better. Our poet referred to the hero as देवः श्रीमान् in his first sloka and he refers to him more particularly as रामः श्रीमान् in the last pada of the penultimate sloka. Being an all life worker in the field of Mimamsa he can not resist the temptation to aim at alikeness of the beginning and the end (उपक्रमोपसंहाराभिरूप्यम्). He was too much enamoured of the Padukas of Sri Rama Badhra to omit a fine reference to them at the end of his work (राज्यं भूपस्त्वयमनुभवन् रक्षितं पादुकाभ्याम्). Very likely his Padukasahasram had been composed before this work. Kalidasa referred to जनकतनया in his first verse and again to मैथिली in the course of the poem but he had no opportunity to refer to her at the end. The references to Sita in the poem give a peculiar charm to it. Our poet's heroine is Sita herself and he refers to her as जनकतनया both in the beginning and at the end of the poem. He says in the 48th sloka of the second chapter

इत्थं हृद्यैर्जनकतनयां जीवयित्वा वचोभिः
सख्यं पुष्यन्दिनकरकुले दीप्यमानैर्नरेन्द्रैः ।
स्वैरं लोकान्विचर निखिलान् सौम्य लक्ष्म्यैव विष्णुः
सर्वाकारैस्त्वदनुगुणया सेवितो राजहंस्या ॥

In wishing the swan to fly far and wide accompanied and cheered by its consort, he evidently expresses a wish that the spiritual guru encouraged by Acharyani (wife) in his good work of spreading spiritual light may carry his teachings to all the corners of the globe. Kalidasa's Megha bore no likeness whatever to his heroine, but our poet's heroine had many things which strongly suggested a comparison with the swan and the association of ideas was so strong that the hero fainted when seeing the swan being struck by the points of similarity with Sita. The poet says

तस्मिन्सीतागतिमनुगते तद्दुकूलाङ्कमूर्तौ
तन्मञ्जारप्रतिमनिनदे न्यस्तनिष्पन्ददृष्टिः ।
वीरश्चेतो विलयमगमत्तन्मयात्मा मुहूर्त-
शङ्के तीव्रं भवति समये शासनं मीनकेतोः ॥

The poet has a fine hit at the ecstasy of the hero in making his respectful approaches to the swan in the hope of sending a message to his beloved when he says that he paid more regard to the swan even than to Hanuman.

कृत्वा तस्मिन्बहुमतिमसौ भूयसीमाञ्जनेयात्
गोढोन्मादः प्रणयपदवीं प्राप वार्तानभिज्ञे ।

Kalidasa referred to the gentle wind blowing at the time (मन्दं मन्दं नुदति पवनश्चानुकूलः) our poet's description of the gentle and favourable wind in the following sloka is superbly fine and will compare favourably with any similar description.

आरक्तानां नवमधु शनैरापिबन् पद्मिनीनां
कालोन्निद्रे कुवलयवने घूर्णमानः सलीलम् ।
खिन्नोदानैर्विपिनकरिणां सौम्य सेविष्यते त्वा
मामोदान्तामहमहमिकामादिशन्गन्धवाहः ॥

To be continued.

The Identity of Viswarupacharya.

By R. Krishnaswami Aiyar, M.A., B.L.

(Concluded.)

The main question of the identity of Viswarupa with Sureswara will, if answered in the affirmative, cut at the root of the above mentioned theories that they were incarnations of different Devas and, incidentally therefore prove the unreliability of those works now seeing the light of the day and propounding such theories.

(1) An effective stop to the further advancement of such theories has been given by Mahamahopadhayaya T. Ganapati Sastrigal in his valuable introduction to Viswarupacharya's commentary Balakrida on the Yajnavalkya Smriti.

Vijnaneswara, the famous author of the Mitakshara Commentary on the same Smriti, begins his work by referring to Viswarupa,

याज्ञवल्क्यमुनिभाषितं मुहुर्विश्वरूपविकटोक्तिविस्तृतम् ।
धर्मशास्त्रमृजुभिर्मिताक्षरैर्बालबुद्धिविषये विविच्यते ॥

"The Dharma Shastra spoken by the sage Yajnavalkya and expounded well by the learned language of Viswarupa is now set forth simply and concisely for the understanding of young minds."

Who this Viswarupa was is amply made clear by the commentators of Balakrida referred to in the introduction of Mr. Ganapathi Sastrigal. Vedatma Yatiswara, the author of the earlier commentary called Vibhavana says :—

यत्प्रसादादयं लोको धर्ममार्गस्थितः सुखी ।
भवभूतिसुरेशाख्यं विश्वरूपं प्रणम्य तम् ॥

"Bowing in reverence to *Viswarupa called Suresa* the grace of Siva, on account of whose blessing the world was made happy and placed on the road of Dharma."

Mr. Ganapati Sastrigal points out that "the word Bhavabhuti prefixed to the name Sureswara is used in the sense of Sivabhuti; and it may be a title like Sivadasa indicating the devotion of the author towards Siva." He is corroborated by the distinctly Saiva trend in the introductory slokas of Balakrida and in the Manasollasa written by him on the Dakshinamurti Stotras of Sri Sankara.

Vachanamala, another commentary on Balakrida, begins with

अवनम्य मनुसुरेश्वरयोगीश्वरतीव्रकिरणगुरुचरणान् ।
शास्त्राणां व्याकर्तॄन् कर्तॄनपि देवता निखिलाः ॥

"Bowing in reverence to all the Devas and the authors and commentators of the Shastras our Manu, Sureswara and Yogiswara (Yajnavalkya), the disciple of Aditya."

The above ought to be conclusive to prove the identity of Viswarupa with Sureswara but we have still more unimpeachable evidence in the works of Sri Vidyaranya and others.

(ii) In Sri Vidyaranya's Vivaranaprameya Sangraha (page 92 of the Vizayanagaram Edition) he has the following passage :—

अध्यासस्याहमिति ममेति चाकारद्वयं स्नेहतारतम्यादुपपद्यते तत्तारतम्यं च तदेतत्प्रेयः पुत्रात् इत्यस्याः श्रुतेर्व्याख्यानावसरे विश्वरूपाचार्यैर्दर्शितम् ।

वित्तात्पुत्रः प्रियः पुत्रात्पिण्डः पिण्डात्तथेन्द्रियम् ।
इन्द्रियेभ्यः प्रियः प्राणः प्राणादात्मा परः प्रियः ॥ इति ।

"Mistaken identification is of two varieties, the *I* and the *Mine*, according to the degrees of attachment. This difference in the degrees has been pointed out by *Viswarupacharya*, while commenting on the Sruti "This is dearer than the son", thus "the son is dearer than wealth, the body is dearer than the son, the senses are dearer than the body, life is dearer than the senses, the supreme soul is dearer than life."

The passage quoted is from the Brihadaranya Vartika (I, iv, 1029) admitted on all hands to be the work of Sureswaracharya.

(iii) Similarly at page 57 of the Parasara Madhaviya (Volume I of the Bombay Edition) Madhavacharya says

इदं च वाक्यं नित्यकर्मविषयत्वेन वार्तिके विश्वरूपाचार्य उदाजहार ।

आम्रे फलार्थ इत्यादि ह्यापस्तम्बस्मृतेर्वचः ।
फलवत्त्वं समाचष्टे नित्यानामपि कर्मणाम् ॥ इति ।

Viswarupacharya quoted this sentence in his Vartika as concerning Nityakarmas, thus: "The words of Apastamba Smriti 'a mango tree planted for the sake of the fruits etc.,' shows that even Nitya Karmas have their fruit."

This is from Sureswara's Brihadaranyaka Sambandha Vartika, (Sloka 97).

(iv) I need not say that the Madhaviya Sankara Vijaya consistently and repeatedly refers to Sureswara by name of Viswarupa.

(v) At page 46 of the Jeevan Mukti Viveka again, Sri Vidyaranya says

तदाहुर्विश्वरूपाचार्याः —

शुभैराप्नोति देवत्वं निषिद्धैर्नारकीं गतिम् ।
उभाभ्यां पुण्यपापाभ्यां मानुष्यं लभतेऽवशः ॥ इति ।

"Viswarupacharya says thus: 'One becomes a Deva by good deeds; one goes to Hell by bad deeds. By a mixture of good and bad deeds he involuntarily takes birth as man'."

This passage is found in Sureswaracharya's Naishkarmya Siddhi, Sloka 41.

(vi) Rama Tirtha, the able commentator of Sri Sureswara's Manasollasa, says at page 73 of the Mysore Oriental Library Edition of the book:—

इह हि भगवान् भाष्यकारः श्रीमच्छंकराचार्यनामा मन्दमतीन् तत्वजिज्ञासूननुगृहीतुं दक्षिणामूर्तिस्तोत्रव्याजेन समस्तवेदान्तरहस्यमाविश्चकार दशभिः पद्यप्रबन्धैः । तच्छिष्यैः विश्वरूपाचार्यैः सुरे-

श्वरापरनामभिः तत्पद्यबन्धार्थतत्त्वं तात्पर्यतो मानसोल्लासनाम्ना वा-
र्तिकात्मना ग्रन्थसंदर्भेणाविष्कृतम् ।

"Here then Bhagavan Sri Sankaracharya the author of the Bhashyas with a desire to benefit the low-intellect seekers of truth has expounded the teachings of all the Upanishads in these ten verses couched in the form of praises of Dakshinamurti. The substance of this poem has been expounded by his sishya *Viswarupacharya otherwise called Sureswaracharya* in the work called Manasollasa written in the Vartika form."

(vii) It is unnecessary to quote any more examples but I cannot omit a Sloka by Sankarananda in his Taittiriyopanishad Deepika

वक्ष्येऽधुना शंकरविश्वरूपवाचा विनिर्णीतसमस्तवाक्यम् ।
कृष्णं यजुस्तित्तिरिनामचिह्नं पदार्थशुद्ध्यर्थमतीव सार्थम् ॥

"I shall give out now the meaning and word-significance of the Krishna Yajus Taittiriya whose sentences have been all well expounded by the words of Sankara and Viswarupa."

The reference is obviously to the Taittiriya Bhashya and Vartika of Sankara and Sureswara respectively. The importance of this sloka of Sri Sankarananda lies in the fact that he is claimed to have been the Acharya of the Kanchi Mutt from 1384 to 1416, though strangely enough he calls his own Acharya Anandatma instead of Vidya Tirtha as it ought to be if the Kanchi Mutt version is correct.

In the face of the above unimpeachable facts, it is idle to contend that Viswarupa and Sureswara were separate individuals and to allot the former to Sringeri and retain the latter for general supervision of all the Mutts. The sacred Samadhi of Sureswaracharya is still preserved at Sringeri though unfortunately not in the style which the Samadhi of such a great teacher deserves. I have always felt that it is a profitless task to probe into the past, for what we are really concerned with is "what is said" and not "who said it." But in this case the modern interested attempt to split the personality of Sureswara into three seemed to be too serious to be allowed to go uncontradicted.

Kalidasa's Ideals of Sovereignty.

By K. S. Ramaswami Sastri, B.A., B.L.

I wish in the course of this esssy to deal with Kalidasa's conception of Indian polity, his views about the place of the state in a well-ordered scheme of things and especially about the elements of national control and sovereignty in relation to the life and the welfare of the people. A great poet has, as one of the great prerogatives of his high function, a realisation, of the workings of the genius of his people, not only in the realm of art but in the wider and more comprehensive realm of social and political life. Before his clear vision is unrolled not merely the procession of the emotions of the individual but also the higher and more universal manifestations of life in the community as a whole. He has a synthetic and direct perception of the deepest and most abiding ideals 'in widest commonality spread,' and hence in the case of the highest and most representative poets of every great race we can and should approach them not merely for the purification of emotions and for the realisation of the supremacy of love and beauty in life but also to realise and appreciate the life of the community in all the richness of its variety and greatness. Especially is such a method fruitful and valuable in the case of Kalidasa who is one of the greatest poets of the world and of India and the supreme exponent of the national consciousness of India in one of the greatest ages of her history. Kalidasa has revealed to us not only new horizons of loveliness of form and idea but has also given to us a deep insight into the workings of the Indian spirit which has got distinctive charms and graces of its own and which has added to the sum or human experience in a rich and abundant measure.

Kalidasa's clear perception of the manifestation of the national spirit in the wider realms of social and political life was due as much to his great personal qualities and the purity of his life as to his wide sympathy and learning, and to his clear-sightedness as a poet. The traditional stories current with regard to his personal life and habits should not be accepted on their own merits without a careful scrutiny as to the temperament and circumstances which contributed to their currency, but should be revised in the light of the indisputable testimony of his own personality as revealed in his works. In his great poems and plays we have abundant evidence of his modesty, his reverence, his high regard for purity of thought word and deed and his ever-abiding sense of the spiritual foundations of life. In his conception of womanhood—though it might have occasional lapses into lusciousness due as much to concession to the literary tradition as to the experience of his own nature he has in the main shown a scrupulous regard for the delicacies and refinements and raptures which reside even more in the reticences than in the expressions of love. His works disclose also that he was a very well-read and very well-travelled man who was equally at home in the company of the high and the low and who had the rare good fortune of seeing life in its fullness before he began to give expression to it in literature. From these circumstances it is abundantly clear that his great personal qualities and his vivid and intimate first-hand knowledge of Indian life in all its fullness were great factors which co-operated with his clarity of poetic vision in enabling him to give really and fully correct interpretation of the spirit of Indian culture as it has manifested itself in the political consciousness and the political life of the country.

In trying to understand Kalidasa's conception of Indian polity we must comprehend first and foremost his conception of sovereignty generally. His works bear a clear indication of his having risen to a conception of a wide and inclusive soveriegn power which was to enfold within its protecting wings the entire land from the Himalayas to Cape Comorin and from the Indian ocean to the Bay of Bengal. In the Raghuvamsa in describing the kings of the Solar Race he speaks of them as आसमुद्रक्षितीशानाम् meaning 'sovereigns that governed from sea to sea.' In the *Sakuntalam* King Dushyanta is blessed by a sage in Kanva's ashrama with the benediction पुत्रमेवंगुणोपेतं चक्रवर्तिनमाप्नुहि The Indian conception of Chakravarti has always implied the idea of the entire sovereignty of India, the relation of the suzerain power to the kings of the various states in India being that of *primus inter pares*, a general uniting and consolidating power which maintained the continuity of the traditions of the race unbroken in every corner of the land and which at the same time allowed all local needs to be intelligently and sympathetically attended to by the local chieftains who, ruling over small territorial jurisdictions, could be in direct and personal touch with their subjects.

We have next to consider Kalidasa's conception of the special duties and qualities of those who represent the elements of sovereignty in the state and into-

whose hands are committed by God the direction of the energies of the people in fruitful and righteous directions. For arriving at a clear comprehension of Kalidasa's valuable views on this matter, we must differentiate between his conception of the personal qualities of rulers, his conception of the inter-relations of national efficiency, international duties and universal laws of right and wrong, and his conception of the duties of the sovereign in promoting the welfare of the people and in the direction of the national energies. The elements of civic and national well-being depend upon the personal qualities and virtues of those entrusted with the task of administration in a larger measure than the modern mental habit of worship of machinery can possibly realise. In regard to the personal virtues of kings Kalidasa lays considerable emphasis upon a steady and continued application of the energies of the rulers for the fruition of well-devised schemes of national regeneration. In describing the kings of the great Solar race in the *Raghuvamsa* he refers to them as आफलोदयकर्मणां that is to say, as persons who steadily applied themselves to tasks of national uplift until the tasks were fully and satisfactorily performed. He had further a clear conception of the truth that the public virtues of kings and administrators depend upon a long course of self-discipline of private life and the daily guarding of its purity. In the same and the succeeding stanza, of the first canto of *Raghuvamsa* he speaks of the Solar kings as persons who had striven for and attained perfect personal purity by their loyalty to the rules of morality and the scriptural injunctions as to the purificatory ceremonies and sacraments. He refers also in detail to their habit of daily wakefulness during the pure and holy morning hours and their daily worship of the Gods, their unstinted hospitality which was not based on the notion of relieving suffering but on a deep and sincere conviction that every guest is a friend and comforter sent by God; their righteous acquisition of wealth not for the purpose of self-aggrandisement or display but for the purpose of measureless giving, their self-control in speech due to reverence for Truth, their desire for conquest not for the extension of territory but for the enhancing of the glory of their line and setting a high standard of life before their peoples, their entering marriage-life less for the sake of its pleasures than for the sake of perpetuating the line for preserving and handing down the great traditions of the race, and their perfect ordering of life in accordance with the dictates of public duties and righteous personal enjoyment. All this is set forth *in extenso* in stanzas 5, 6, 7, 8. in canto the first, of the Raghuvamsa. In stanza 16 of the same canto he shows by a striking simile that those entrusted with the task of guiding the social and political life of a community should have a harmonious combination of strength and of tenderness, of friendliness and of aloofness, and of reserve and of popularity. He says that King Dilipa was easy of approach and at the same time commanded a reverence and inspired a fear like the ocean which while it keeps untold wealth ready to give to the seeker contains also elements of danger and power which would confound and overthrow the whole world. In another stanza in the same canto he describes beautifully that harmony of contrasted personal qualities which is the source alike of personal greatness and public virtue. (1., 21., of the Raghuvamsa.)

Kalidasa has given this scheme of public and private virtue a basis which is perfectly in harmony with the Hindu Scriptures, and it is more satisfactory than any other basis for the attainment of individual and national well-being. The genius of Hindu thought has always sought to base individual and national righteousness upon an ever-present and intense conciousness of the transitoriness of life and of the eternity of the moral law. In the 52nd verse of the second canto of the Raghuvamsa King Dilipa says that for every man of his stamp who knew the true nature of things there will never be an excessive measure of attachment to the ever changing things of the world. The balanced nature and temperament of King Dilipa and of Kalidasa made them realise that the purpose of true manhood is attained by perfect harmony of form and mind and life, and Kalidasa never wearied of repeating that kings as the true guides of national well-being had to sum up in themselves the highest qualities of true manhood. This harmony of form and mind and life is described in a very striking manner in canto 1 of the Raghuvamsa where he describes King Dilipa as a person whose wisdom was as commanding as his person, whose training in the arts of life was as perfect as his achievement, whose application to the duties of life matched his training, and whose achievements were in perfect proportion to his endeavour. In stanza 15, of the first canto of the Raghuvamsa Kalidasa teaches further, that the real ornament and perfection of such a harmonius life is the leading of a life which he drscribes as परप्रयोजन i.e., dedicated to the service of others,—a service to which not only wealth was to be offered in an unstinted measure but also all the talents and capacities and energies of persons placed in positions of power.

The same noble idea is expressed in two beautiful verses in the Sakuntala, where king Dushyanta is described as one bearing all the strain and stress of life in a spirit of joyful acceptance of the same for the happiness of the people committed to his care. Act 5 verses 7 and 8. We may also refer here to a few personal characteristics which are named by him and which may to superficial observation seem trivial but which are regarded by Kalidasa as being not only ornaments to life but as forming the very essence of good and noble living. In describing the character of Dasaratha Kalidasa says that his speech was dignified, gentle, true, and sweet, and records these characteristics as essential and intimate, manifestations of the real nobility of Dasaratha's soul. (9th canto 8th verse Raghuvamsa.) The same idea is expressed also in regard to Sri Rama in canto 17, verse 31. Kalidasa further makes it clear that the achievment of public good depends as much upon the desire and ability to husband time and preserve it, from the encroachments of in-attention and idleness as upon the attainment of all the other qualities put together. (9th canto 15th verse.)

To be continued.

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OPINIONS.

In recent years there have been many publications in English on Hindu philosophy, notably on the Vedanta. Translations have been made of great works for the Sacred Books of the East Series, and for Trubner's Oriental Series. But on the exposition of the Vedanta solely from the orthodox and traditional point of view there have been few or no books of any great authority hitherto. We therefore welcome Prof. Sundararama Iyer's valuable work "The Vedanta: Its Ethical Aspect." The learned author is peculiarly well-fitted for the task he has undertaken. He has spent over thirty years of his life as a professor trained in Western methods of study, critical and historical, and has been a Professor of History and Philosophy in several of the Government Colleges in this Presidency. Unlike Indian authors trained only in the orthodox and traditional school, he has a thorough and accurate grasp and knowledge of Western philosophy and metaphysics. The book is intended as the first part of series on the Elements of the Vedanta doctrine of Sri Sankaracharya. The Advaita student is given a thorough grounding in many preliminary topics, a good knowledge of which is necessary for a deeper study of the Vedanta. In undertaking the task of answering the questions, What am I?, Whence am I?, Why am I here?, What is my relation to the material objects and individuals around me?, Whither am I bound?, Prof. Sundararama Iyer has sought to clear the fundamental doctrines of Karma and Samsara from a great deal of the misunderstanding which has grown around them, and has also succeeded in giving a rational and, as far as possible, scientific explanation of them. He points out how belief in them has penetrated the ancient social and religious organisations of Hindus and coloured their conception of their duties to man, society and the state. Perhaps the most interesting chapters in the book are those which deal with "Karma and Service", "Karma and Self-help", and "Karma and Fatalism". The learned Professor shows how the doctrine of Karma has been confounded with Fatalism, and how belief in Karma in no way militates against the doctrine of Free Will. The Vedanta, the author says, happily combines the inevitable results of tendencies from past karma and the counteraction of present effort and thus harmonises the traditional opposition between the doctrines of Free Will and Fate.

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The publications of the Sri Vani Vilas Press have made a name for themselves. The present publication has well kept the high standard and is a solid contribution to the Vedanta literature. The subject matter of the book cannot be discussed at length in the short space available, but we strongly recommend the book to the students of Vedanta.

—*The Mahratta*

It is with much pleasure that we welome this publication which is, we believe, the almost first attempt made by a competent scholar to set forth and expound in English the true Hindu view of Karma and its place in the Vedanta philosophy, as presented in the authoritative writings which form the foundation of Vedic Religion and to compare and contrast the same with the several Ethical Ideals advocated in the West. We need hardly say that Professor Sundararama Aiyar possesses in a preeminent degree the qualifications essential for entering upon such a task. Besides being thoroughly conversant with the leading works which have been written in English on History, Philosophy, Ethics and Religion, Professor Sundararama Iyer has sat with eminent Sanskrit Pandits like the late Maha Mahopadhyaya Ganapathy Sastrial and has devoted several years to the study of the leading Hindu Scriptures and the commentaries thereon by Sankara and other great philosophers; and his work under review bears in every page ample evidence of his varied and extensive learning on the subjects in question. Prof. Sundararama Iyer presents a rare and refreshing spectacle of a modern scholar turning to the Sacred Books in Sanskrit, not for the purpose of exploiting them with a view to propound some fantastic theories in Philology and Chronology, but the very proper and legitimate purpose of learning and expounding the essential truths of Religion and Philosophy enshrined in such ancient writings. Within the short space of a newspaper review we cannot do full justice to, nor even give an adequate idea of, the several topics of Ethics and Philosophy discussed in this interesting volume. It deserves the careful perusal throughout of every educated Hindu who has still left a remnant of faith in his ancient Scriptures and Sages.

* * * *

It is exceedingly in the fitness of things that Prof. Sundararama Aiyar should employ the evening of his life to such ennobling studies on Vedanta and we hope he will be spared for several years more with health and strength so that he may devote his great knowledge and talents to the production of similar works for the benefit of his less enlightened countrymen.

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